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ABSTRACT

Objectives and realities of education for international understanding, cooperation, and peace are examined. Information is presented in six major sections. In Section I, various meanings of international education are explored. In addition, central concerns of international education are identified, including respect for human rights and fundamental freedoms, tolerance for differences of opinion, and ability to be objective and free from prejudice. Section II suggests how to cross national boundaries through an international curriculum emphasizing UNESCO's concepts of world peace and knowledge and appreciation of other cultures. Section III describes an ideal core curriculum for a university-level world studies course. The course would incorporate information from seven areas--the nature of man, the ecology of human and natural species, culture, social and economic consequences of development, values, resolution of differing points of view, and peaceful relations. Section IV describes innovative programs which currently exist at different grade levels in various countries to teach students about international understanding. Also described are peace proposals made by individual researchers and research groups. Section V offers concluding remarks about the need for world peace and about the ways in which educators can work towards peaceful objectives. Recommendations include that educators consistently stress the importance of non-violent solutions to world problems and work to help students recognize the essential equality of all peoples. The final section offers a bibliography of peace-related references. (DB)

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INNOVATION AND INTERNATIONAL EDUCATION

A Paper Presented to the Annual Conference
Comparative and International Education Society of Canada
Halifax, 2 June, 1981

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INNOVATION AND INTERNATIONAL EDUCATION

Section I

The Meaning of International Education

The best definition I know of this "motherhood" term was given by UNESCO at its general conference on July 12, 1974:

> *the terms international understanding, co-operation and peace are to be considered as an indivisible whole based on the principle of friendly relations between peoples and States having different social and political systems and on the respect for human rights and fundamental freedoms. In the text of this recommendation, the different connotations of these terms are sometimes gathered together in a concise expression, 'international education'.*

In this regard, certain comments would seem relevant:

(a) More than a passing interest is required--only a sustaining life-long interest will suffice.

(b) International education, in such a context, presupposes an ability to be objective, impartial, and free from prejudice which bedevils so much thinking today. Developing such an attitude comes only by consistent training, and not by chance.

(c) Constant practice is also essential in learning to tolerate differences of opinion, however wide they may be, with a recognition at times that in some cases we may never reach agreement, and must simply agree to disagree, yet without being so disagreeable in the process as to seek to impose one's own opinion by more violent methods, be they simply declamatory, or accompanied by physical force.

(d) Furthermore, we need to exercise judgment in interpretation of the mass of available information. This demands discrimination as be-

tween alternative versions of what is fact and what is opinion based on fact. In particular, we should recognize the more subtle and insidious technique used today of distortion of facts by innuendo and false premises. No longer can we be certain, as John Donne opined, that: *Truth will out,*
Though it be in the center hid.

Section II

Crossing National Boundaries Through an International Curriculum

Based on UNESCO's concepts of world peace, it should be possible to establish a taxonomy of affective and cognitive goals. Thus, in the case of the former, the student ideally should be one who is both aware of, and sympathetic to, cultures other than his/her own; who is prepared to recognize their different value systems; who takes pleasure in responding to information from other cultures and about other cultures; one who rejects xenophobia and isolationism in favor of international understanding, international goodwill, international cooperation.

In the cognitive domain the ideal student (he or she) may be conceived of as one who knows a great deal of the literature, history, geography, economy, customs, and general way of life of other cultures. If to this could be added some predisposition to become familiar with the language of these cultures, so much the better. Again, the student is one who goes on seeking for information about other cultures throughout life; who can see that peoples are often more alike than different, and so is prepared to concentrate on the similarities; one who, because of international understand-

ing and empathy, can bring constructive decision-making to bear in solving the many and varied problems of a world kind. Furthermore, our ideal student is one who can identify differences between the developed and the developing countries not only in terms of gross national product, but also of values, cultural patterns, and human rights. As a corollary, he/she should be able to "evaluate ideas on the basis of their effect on "world harmony."[1] Likewise, the teacher's greatest need is selective knowledge of the world: his/her greatest skill is ability to impart it to students at the appropriate age-level of understanding, "all passion spent."

Further combination of cognitive and affective goals should lead one to be on the lookout for biased and potentially disruptive thinking. The inevitable Western bias in so many western school textbooks is an example. In becoming aware of this hidden indoctrination and in teaching children to adopt alternative points of view incorporating positive friendly attitudes towards other cultures and other values, must lie the making of any future world citizen. We must encourage students to perceive the nature of international interdependence, to form "spaceship earth" views of mankind, as opposed to those which are more narrowly nationalistic and chauvinistic. But one should not go to the other extreme and simply ignore the problem in the classroom. There is some evidence to suggest that where teachers at least face up to the problem and try to explain sources of intercultural and ethnic differences of opinion, friction is reduced.[2] Pari passu, emphasizing positive likenesses rather than differences results in more posi-

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1. W. McCraw. Objectives: Adventure on a Blue Marble. The Commission on Secondary Schools, Southern Association of Colleges and Schools, Atlanta, Georgia, 1969, p. 12.

2. L. Stenhouse. Cultures, Attitudes and Education. A paper given to the Commonwealth Section of the Royal Society of Arts, 13, April, 1978.

tive attitudes not only in school but extending to the larger community. Sharing of common pursuits and interests can help. Cricket, for instance, has been a great solvent among Commonwealth countries today. The Commonwealth Games have forged many bonds of amicable understanding and friendship, well demonstrated in those exciting communal song and dance activities in Edmonton in 1979 (why need everything be so intensely competitive?). Local groups of teachers might well be encouraged to put together their own learning packages, for they may be expected to have a close, copious knowledge of the climate of feeling in the area and how best to enhance, widen, and if necessary, correct, as circumstances dictate. These collections of resource materials (and human resources too!) need to be continuously updated: otherwise, in a rapidly changing world, they will keep no better than fish.

A generic title for all these learning packages might be the Burmese word "Dai Dong": a world of great togetherness. Perhaps one of the on-going activities of the various multicultural societies in Canada could be in how to develop, implement, and publicize these curriculum-studies.[1] Provincial departments of education and/or teacher federations might also be consulted in this.

One caveat only is made. Emotional appeals for good fellowship among all peoples can easily be misinterpreted if over-done. Preferential treatment for ethnic minorities within a country can provoke "back-lash," particularly in a period of high unemployment and escalating inflation. Ethnocentrism flourishes in such a climate. Another danger is unwitting benevolent patronage which can be resented by the very people it is designed to help!

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1. See D. Williams and S. Salyachivin. A Reinvestigation of Strategies for the Teaching of International Understanding. E.R.I.B.C., April, 1973.

Section III

A Core Curriculum

As we have seen from the UNESCO declaration of 1974, international understanding is indivisibly linked with cooperation and peace. It should begin in the nursery-kindergarten stage (even in such simple things as learning to share toys, etc.). But it is at the tertiary stage where the need seems greatest. Individual universities, such as the University of Massachusetts, do offer courses in world studies in the first year. But these courses are not plentiful: they compete with the more recognizable "academic majors." "Compulsory" has an alien sound in our ears: I would prefer to hope that these courses were made sufficiently attractive to induce students to take them. The following seven areas might reasonably be covered:

(1) The Nature of Man	Considerations of history, anthropology, ethnicity, and psychology;
(2) The Ecology of Human and Natural Species	World populations today and tomorrow. Conservation and development in a global context of our natural and energy resources;
(3) Culture	The various definitions of culture. Diversities within unity;
(4) The Meaning of Development	Some social and economic implications of scientific and technological progress in the world today. Interdependence alongside development. Consideration of problems of urbanization, inflation, unemployment, pollution of the environment: some possible solutions;
(5) Values	Psychological, philosophical, and educational bases of judgment-forming. Variables of creed, race, religion, and point of development. The nature of human rights and human fulfillment;

(6) Differing Points of View, Disagreements, Frictions, Tensions, and Resolution of Same	The complexity of world situations and concomitant insecurities. Prejudice in individuals, groups, nations, blocs in United Nations, etc. Ways to prevent, discover, and minimize discrimination. The importance of protecting the rights of minorities;
(7) Peaceful Relations	Analysis of regional, national, and international political structures and the infrastructures supporting them. Ways of studying conflict and peaceful solutions. In-depth study of models of a possible future world order and world peace in a context of lifelong education.

Dr. George Vaidenu, Director of Curriculum Branch, UNESCO, sums it all up this way:

> *All in all, the most important requirement or principle to be applied to any educational reform is probably that of making school and university alive to the resources and needs of the local, national and international society.*[1]

Yet again, a caveat. Educational help of itself may not be enough. The hard facts of economic growth have also to be recognized; and such help from the developed to the developing nations is not always as altruistic as it might seem. Education only flourishes when part of a healthy economic and social infra-structure of a country.

Section IV

An Anthology of Innovation

One cannot regiment people into thinking internationally: this is a process of slow growth and, like good teaching, is very much a contextual phenomenon. John Diefenbaker once likened Canada, with its many ethnic groups, to a garden of flowers. It is with this in mind that I make the following anthology, a word whose etymology suggests a selection of flowers:

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1. UNESCO. Educational Content in Relation to the Problems of the Modern World. 2 November 1978.

Pre-School and Elementary

(a) A research project entitled "Early Childhood Peace Education" sponsored by the World Council for Curriculum and Instruction. With centers in Germany and the United States, this particular project aims at developing good attitudes at an early age towards other peoples of the world, with emphasis upon "getting to know you, getting to like things about you."[1]

(b) A kindergarten educational experiment in Israel entitled "Gan" (a word meaning garden). In each of these gardens, there may be children speaking any one of sixty or so different languages. Yet, the gannanets (kindergarten teachers) seem to turn this diversity towards mutual understanding and harmonious living together.[2]

(c) Among many early childhood programs in the United States may be mentioned DUSO (Developing Understanding of Self and Others); USMES (United Sciences and Mathematics for Elementary Schools); and Patterns for Teaching Independence.[3] The United States Committee for UNICEF also produced an excellent "Elementary Teachers' Kit" (No. 5418) in 1976 which focuses upon teaching of interdependence in a peaceful world.

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1. Further details may be obtained from the Executive Secretary, WCCI, Box 171, Teachers College, Columbia University, New York, N.Y. 10027, U.S.A.

2. c.f. "Come Walk With Me in the Garden." Early Years, Vol. 7, No. 4, December, 1976, pp. 18-23.

3. Further information regarding each may be obtained respectively from American Guidance Service, Publishers' Building, Circle Pines, Minnesota, 55015, U.S.A.; Educational Development Centre, 55 Chapel St., Newton, Massachusetts, 02160, U.S.A.; and The Center for Global Perspectives, National Office, 218 East 18th St., New York, N.Y., 10003, U.S.A.

(d) A similar multi-media kit for the promotion of international understanding, cooperation, and peace was put together by the Commonwealth Institute. A further commendable publication entitled "Materials for Learning and Teaching" was put together by the Commonwealth Secretariat in 1976.[1] Both these publications are suitable for use with students at the secondary stage too. Details of other suitable learning packages may be found in a publication entitled "Education for Responsible Living in an Interdependent World."[2]

Secondary

(a) Many Canadian initiatives will be found listed in a publication by the Province of Ontario Development Education Committee, entitled "Development Education. Education for a Global Community."[3] The program "Canada Fast" is worthy of mention as a project designed to develop an awareness of the problems of humanity in the developing world. Twelve million children are born into the world every year, only to die before they reach the age of five! The program is also a good example of how local initiatives come from predisposing social climates. Another commendable "awareness" project is that of the International Red Cross on Mauretania.

(b) The UNESCO Associated Schools Project, which has contributory schools in 62 countries, including Canada.[4] (Much of the initial enthusiasm

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1. Both obtainable from the Commonwealth Secretariat, Marlboro House, Pall Mall, London, England.
2. Report of an ASCD Group Conference, Houston, 1977. Copies available from the author.
3. Copies available from Profl. K.F. Prueter, OISE, (S. 1212), 252 Bloor St. W., Toronto, Ontario.
4. See D. Ray. "Schooling for Peace and International Understanding." McGill University Journal of Education, IX:2, Fall, 1974 and D. Ray. "Plausible Idealism to Build a Peaceful World." Alberta Teachers' Assn. Magazine, March-April, 1969.

has waned, however, perhaps due to the austere financial climate of today. Fewer than ten schools are still active participants.) A more durable project has been the International Baccalaureate, still taken by many schools in place of the more traditional secondary school syllabus (e.g. the Lester Pearson College).

(c) Various international aid schemes of a voluntary kind have flourished in many countries, for example "Adventure in Understanding" ser[illegible] in the United States and in several Commonwealth countries. A notable success in the latter area has been CISGO (Commonwealth Interchange Study Group Operation) between Britain and India. A similar project for exchange of Canadian and Mexican students is planned for the World Congress of Comparative Education Societies, Monterey, 1983.

(d) Developing ecumenical attitudes often begins nearer home. Some schemes I have seen are very local, e.g. "Adopt a Granny Scheme" or "The Clean Kids." Others I would like to mention are the Dade County Volunteer Project in Miami, Florida; the Texas Positive Active Leadership Program (which, in its most recent form, has overtones for conservation projects in other parts of the world); and the proposed "Year of Community Service" by the English Speaking Board in Britain, which withered on the bough, by the way, for lack of funding. Correctional volunteerism in Canada is worthy of much greater recognition--could we allow university credit for it as an initial incentive?

(e) Even simple awareness of innovative experiments in other countries can enlarge one's concept on international education. Project Impact in the Philippines is a good example. Impact is an acronym for Instructional Management by parents, community, and teachers. All the children of primary school age in a community are divided into "families" of between forty to fifty from grades one through

six. Two or three such families are supervised by a professionally trained teacher, assisted by monitors (the old Lancaster method updated?), programmed teaching materials--and a plentiful supply of parent-volunteers offering modules of learning related to their own expertise (e.g. carpenters, seamstresses).[1] The "self-help" principle built into Project Impact also finds expression elsewhere in the Philippines.[2]

(f) The idea of learning about other countries is of itself desirable, but must not stop there. Inert knowledge is useless. There is an old saying that "I learn something from hearing; I learn more from seeing; but I learn most from doing." Giving time--a period of one's life to help other people is, for me, an example of a remark made by Rabindranath Tagore in a more academic context, namely, "no lamp can light another unless it burns its own flame." I am therefore happy to refer to the pioneering work of WUSC (World University Service of Canada); CUSO (Canadian University Students Overseas); and CCI (Canadian Crossroads International). Their excellent service is parallelled in Britain by VSO (Voluntary Service Overseas). From personal experience I can say that some of our best students do take up this kind of work overseas under the various umbrella organizations mentioned, reflecting great credit upon themselves, their organizations, and their country.

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1. See P.V. Flores. Educational Innovation in the Philippines. IDRC, 1981.

2. See P. Orata. "Education for All, for Life and Throughout Life." in R.P. Seymour and E.L. Edmonds (eds.) Life Long Education in a World Perspective. World Council for Curriculum and Instruction, 1978.

Post-Secondary

(a) Recognition of equivalency of university degrees[1] as between developed and developing countries has helped break down barriers of suspicion and jealousy. In some cases, this has been accompanied by exchange of staff on a secondment basis, still further promoting an internationality of outlook for all concerned. A good example of this has been the Trans-Cultural Teacher Education Project, sponsored by the World Council for Curriculum and Instruction: here the four universities of Hong Kong; Ibadan, Nigeria; Indiana, United States; and Keele, England cooperated in establishing a world perspective in teacher education programs.

(b) The creation of the United Nations University in Tokyo as of January, 1975, may not always have received the wide public acclaim that it should have done. But it is heartwarming to read of its developing activities in the areas of disarmament, peace, and the new international economic order.[2] There is also in the process of being formed in Costa Rica the University of Peace, which is also a United Nations institution. The Department of Peace Studies in Bradford University in Britain is the first of its kind as far as I know: I hope it will find a place in many more universities of the world.

(c) One university dedicated specifically to promoting internationality of outlook is the Norden Fjord World University in Denmark. Other

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1. See International Association of Universities Bulletin, Nov., 1979, pp. 283-4.

2. See, for example, United Nations' Newsletter, Vol. 3, No. 1, January, 1979.

universities have developed particular projects focusing on world education. One such, in the University of Connecticut, aims to undertake research, to develop new instructional materials, to encourage development in eight selected areas of international concern, namely African Studies, Asian Studies, Ethnic Pluralism, Latin American Studies, Middle Eastern Studies, War and Peace Studies, Global Development Studies, and Teaching for World Understanding. The Institute for World Order has also developed some excellent resource material available to students and teachers on request. Its series on "Ways and Means of Teaching About World Order" are particularly commendable. On a more local scale are the various journals or magazines, which often portray innovation as it happens. Two examples are "Commonwealth" and "Sudanow." The International Association of Universities publishes a quarterly "Bulletin" which presents an international perspective of what is new in post-secondary education.

(d) The emergence of the concept of the obligation of a university to serve the community is more and more manifest in universities overseas: Cuban university students, for example, working in the sugar plantations alongside workers (and helping to teach them to read at the same time); law students at Bali's Udayana University assisting villagers in land purchases; medical students at Turkey's University of Hacettepe serving as "medical friends" to Ankara slum families; staff and students of the Institute of Technology, Powai, India, swiftly designing and erecting prefabricated earthquake-proof schools at a village which had just been razed by an earthquake; the University of Nepal allowing credit to students who

engage in various forms of community service. Such study service programs are not entirely new: they have existed for some time in many countries of the world, e.g. Britain, New Zealand, the United States, China, Russia, and several Asian, African, and Latin American Countries. UNESCO's involvement, however, seems to have been of a more recent growth. In this context reference might be made to "Systems of International Scientific Cooperation" successfully promulgated in various countries with judicious funding from UNESCO, in such sensitive and yet vital areas of international cooperation as hydrography, oceanography, geology, and the biosphere.

In all this "paean of glad song," however, we must not allow ourselves to become complacent. I would, for example, like to see a Coordinator of External Activities appointed at every university involved in international affairs, to serve as a continuous contact for activities relating to international development.[1] St. Mary's University has set an excellent example here, with its interdisciplinary Asian Studies program.

Other

Space permits reference here to only a few categories:

(a) There are the many excellent peace proposals made by individual researchers and research groups. The International Peace Research

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1. A recommendation made by a joint committee of the Association of Universities and Colleges of Canada and the Royal Society of Canada in 1978.

Institute in Oslo published a bulletin on some of them.[1]

(b) Contributions of non-governmental organizations. UNESCO has long recognized the importance of such professional bodies and has granted consultative status to some and various participative status to others. Space permits only the briefest reference to a number of these, all of them concerned with the promotion and establishment of innovative approaches to international education: The Association for World Education; The Society for Educational Reconstruction; Universities and the Quest for Peace; The World Education Fellowship; The Institute for World Order; The World Confederation of Organizations of the Teaching Profession; The International Legal Centre; The World Council for Curriculum and Instruction; and the World Association of World Federalists. All these bodies in various ways stimulate and support research on the foundation, the guiding principles, the means of implementation, and the general effects of lifelong learning on an international radarscope.

(c) Public awareness can begin on a more local scale as a springboard to understanding of international concerns. Of several innovations noted are: "Chicanos por la Causa," in Phoenix; "National Literacy Campaign," in Nicaragua; and CODECAL (Corporacion Integral para el Desarrolo Cultural y Social) in Colombia.

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1. See Peace Education Theory and Praxis, Vol. 5, 1976.

Section V

Epilogue

In the good old Quaker phrase, I have a concern. Like so many others I am much troubled by what is happening today, not only in the more immediate areas such as Lebanon and Afghanistan, but also in the wider area of the developing world. Who will look after Third World poverty, for example? Eight hundred million people in the "south" (40% of its population) live below the poverty line. According to the Brandt Report, there are in all about two thousand million poor, most of them outside the global trading system. In 1976, the prestigious and authoritative Stockholm International Peace Research Institute pointed out that by 1985, some thirty-five countries will be able to manufacture atomic weapons; and as a result "in such a world, stable nuclear deterrence as we have known it will become impossible and war will become inevitable." In such an event, a period akin to the Dark Ages must almost surely follow, possibly with that kind of imposed order (by whichever bloc of powers was the victor) succinctly described by Tacitus nearly 2,000 years ago in the Agricola: "Ubi solitudinem faciunt pacem appellant."
(When they make a desert, they call it peace)
The wider, indeed the only, alternative must be to work on Albert Einstein's brief, terse aphorism: "Peace cannot be kept by force. It can only be achieved by understanding." A cautionary word, however. One cannot teach world peace in isolation. It just cannot be achieved on its own. As U. Thant said, in 1970:

> *It is closely interrelated with three other global values; economic well-being, social justice, ecological stability.*

James Becker elaborated on U. Thant's words thus:

> *The interrelated issues of war prevention, social justice, ecological balance, world economic welfare, alternative futures, conflict management, social thought. . .may well become the basis for an international curriculum.*[1]

As then it is in men's hearts that wars begin, so too with peace. It is only by linking peace education with lifelong learning that we can hope to change people's attitudes, individually or between groups of people, groups of nations, blocs of super powers. Traditional approaches do not seem to have been too successful: the newer ones are there in the wings, well documented and only waiting their mise-en-scène. But new measures are useless without the new men and women ready and willing and able to welcome them. Innovation extends to people as well as to policies. Who might such people be? I suggest they be thought of as citizens of our world planet, "Gondwana." My esquisse would be as follows. Such a citizen would be one who instinctively and habitually rejects war between nations as a solution to problems, preferring instead to seek diligently for alternative, preventive, or remedial solutions of a non-violent kind.

Such a person recognizes the right of people to protest social injustice, wherever it exists and in whatever form; but the need is also recognized for observance of due process of law in public affairs, no less than in private concerns; for it is the Rule of Law which is the cornerstone of all civil liberties whether local, national, or international.

Such a person recognizes the essential equality of mankind and works ceaselessly to reduce and eliminate inequality, whether of race, religion, sex, poverty, malnutrition, disease, want, ignorance. Environmental abuse is no less indicted, whether cultural or ecological.

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1. Education for Peace. Association for Supervision and Curriculum Development, 1976.

Adaptive to change, sound in judgment, of good temper and strict morals, such a citizen demonstrates in all relationships with other people the virtues of truth, integrity, honesty, and compassion.

There will be some who will say, "can we afford the cost of it all?" The answer is a simple "yes," well put in another way by Douglas Roche, Canadian Member of Parliament, in a public address the 28th of January, 1977:

> *The one-third of humanity in the developed nations consumes more than 60% of the earth's resources. A baby born in Canada will grow up consuming fifty times the resources and energy that a baby in the developing regions will consume. . . .The minority of rich countries get richer at the expense of the multiplying poor.*

Time is no longer on our side today. Hungry bellies and innovative ideas for world peace are the poorest of bedfellows! Let me hold the mirror up to ourselves in parable form.

A GLOBAL VILLAGE

> *If the world were a global village of 100 people, 70 of them would be unable to read, and only 1 would have a college education. Over 50 would be suffering from malnutrition, and over 80 would live in what we call sub-standard housing. If the world were a global village of 100 residents, 6 of them would be Americans. These 6 would have half of the village's entire income; and the other 94 would have to exist on the other half. How would the wealthy 6 live "in peace" with their neighbors? Surely they would be driven to arm themselves against the other 94--perhaps even to spend, as we do, more per capita on military defense than the total per capita income of the others.*[1]

Like Thursday's child, we have far to go. But we must make the journey! With a mind-boggling cost of some 500 billion dollars a year on armament, a global referendum on disarmament seems the only possible "beginning of the end" of an armaments race. I am pleased to say this is a Canadian born idea: may it flourish in the years ahead!

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1. David C. King and Cathryn J. Long (eds.) Patterns for Teaching Interdependence. New York: Center for Global Perspectives, 1976, p. 18.

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